6

A SERMON

PREACH'D before the

SOCIETY

Corresponding with the *Incorporated Society in Dublin*, for promoting *English* Protestant Schools in *Ireland*,

At their Meeting in the Parish-Church of St. *Mary Le Bow*, On *Friday*, *March* 17. 1737-8.

694.g.8.
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By the Right Reverend

THOMAS Lord Bishop of *Salisbury*

Sherlock
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LONDON:

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Bow Veſtry. *March* 17. 1737-8.

At the Meeting of the Society correſponding with The Incorporated Society in Dublin, *for promoting Engliſh Proteſtant Schools in* Ireland;

AGREED, That the Thanks of the Society be given to the Right Reverend the Lord Biſhop of *Salisbury*, for his Sermon preached this Day before the Society; and that he be deſired to print the ſame.

Lawrence Cole, Secretary.

DEUTERONOMY XXXII. 45, 46.

And Moſes made an end of ſpeaking all theſe words to all Iſrael.

And he ſaid unto them, Set your hearts unto all the words, which I teſtify among you this day; which ye ſhall command your children to obſerve to do, all the words of this law.

YOU have in the text the laſt piece of advice which *Moſes* gave to the people of *Iſrael*; for on the *ſelf-ſame day*, on which he made this exhortation, he was ſummoned by God to depart from this world; accordingly he died on the mountain of *Nebo*, and was gathered to his people.

The laſt advice of dying friends naturally makes a ſtrong impreſſion on the minds of thoſe who ſurvive them; and 'tis as natural for thoſe who are leaving this world, to make the thing, which they eſteem to be of the greateſt conſequence and importance to their friends, who are to ſtay behind them, the ſubject-matter of their laſt advice.

Conſider now the character of *Moſes*; the many years he ſpent in conducting the people of *Iſrael* from *Egypt* to the land of promiſe; the high office he bore, by being appointed by God a Prophet and Lawgiver to his people: conſider him, after a long courſe of teaching and exhortation, giving his laſt advice before he died; and you muſt needs think the happineſs of the people to be extremely concerned in the matter recommended to them, by ſo great a friend, by one of ſuch authority, and under ſuch circumſtances.

The advice is no leſs intereſting than is to be expected: It aims at laying a ſolid foundation of happineſs for that, and all ſucceeding generations; by inſtructing the people how to perpetuate to their poſterity the knowledge of God and his Law, and to make him their conſtant friend and protector; namely, by inſtilling into the minds of their children, a ſenſe of the great things which God had done for them, and their forefathers, and by forming them early to obedience to the divine Law, under which they lived: ——*Ye ſhall command your children to obſerve to do, all the words of this law.*

The *Jews* had ſtill a greater reaſon, to be careful and conſtant in diſcharging this duty towards their children; they had not *only* the laſt command of their great Lawgiver for it, but they well knew that they were diſtinguiſhed from the reſt of the world by Providence for the ſake of this duty. Their great anceſtor *Abraham* was choſen to be the head of a great nation, that he might, and becauſe God knew he wou'd, be diligent to tranſmit to his poſterity the knowledge of God's Laws, and to breed them up in obedience to them. In the eighteenth chapter of the book of *Geneſis*, God declares his purpoſe of making *Abraham a great and mighty nation*; and that *all the nations of the earth ſhou'd be bleſſed in him.* At the 19th verſe, the reaſon, of this peculiar regard to *Abraham*, is given; *For I know him that he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment.*

That the command of *Moſes* lays an obligation on parents, to make uſe of their authority with their children to bring them into ſubjection to the Law of God, is put out of all doubt by the language of the text. They were to *command* their children to obſerve and do all the words of the Law: But this precept had a larger and more extenſive view, being given not merely as the advice of a preacher, but as the injunction of a great Lawgiver preſcribing a proper method to eſtabliſh and ſecure the proſperity

ſperity of a nation. The education therefore of the children of a country may, and ought, in all wiſe governments, to be conſidered as a national concern.

This concluſion may appear, perhaps, with greater force, as ſupported by the declaration of God concerning *Abraham*, juſt before-mentioned. God ſaw that *Abraham* wou'd command his children and houſhold after him, to keep the way of the Lord, and to do juſtice and judgment; and therefore he determined to make him a great and mighty nation. Now if this diſpoſition, ſeen and approved in *Abraham*, has no relation to the office of a publick magiſtrate, the reaſon given for making *Abraham* head of a great people, is a very ſtrange one. For if the magiſtrate has, and ought to have, no concern in ſeeing the youth of the country brought up in the fear of God, *Abraham*'s diſpoſition to take this care upon him, cou'd be no reaſon for making him the head of a great nation.

To judge of the methods which have been, or may be applied to propagate, or preſerve religion and the fear of God in the world, we muſt conſider the nature, capacities and circumſtances of men in general; the influences under which they act; and which of them may be properly made uſe of in the caſe in queſtion. Religion being the ſervice of a free agent, all external force is excluded as abſolutely improper: Inſtruction is the proper application to a reaſonable mind, and were men under no influence but that of reaſon, Inſtruction would be the *only proper* application: But men are born with paſſions, as well as reaſon, and the paſſions grow ſtrong and turbulent, much ſooner than reaſon comes to ſuch maturity as to be able to correct and reſtrain them; and therefore authority is wanted as well as inſtruction, to form the minds of men to virtue and religion.

I am ſenſible there are ſome, who have their objections to this method of propagating religion, who think all men ſhould be left free to judge for themſelves, without having the prejudices of education thrown into the

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ſcale on either ſide. They ſee that in Chriſtian Countries, all are, thro' the power of Education, Chriſtians; in Mahometan Countries, they are, for the ſame reaſon, Mahometans; and they think true religion ſhould reject the uſe of thoſe means, which ſerve indifferently to promote truth and falſehood.

It is no uncommon thing for men to purſue their ſpeculations till they loſe ſight of nature; the conſequence of which is, that they fall into notions contradictory to the experience of mankind, and abſolutely impoſſible to be reduced to practice.

Look into the hiſtory of ages paſt, there is no inſtance to be found of Children brought up free from the impreſſions of cuſtom and education; conſider the nature and condition of men, and it is impoſſible there ever ſhou'd be.

Children have eyes and ears; what they ſee, they naturally imitate; what they hear, influences their tender minds. And where parents neglect the care of their Children, they are left to chance, to pick up notions and opinions from others; perhaps from the footman, who oftentimes is the conſtant companion of the heir of the family. So that where parents omit to inſtruct their children, it is not leaving them to their own freedom of judgment, but it is leaving them to receive impreſſions from far worſe hands.

But as this objection, if there be any weight in it, directly impeaches the natural means ordained by providence for preſerving true religion, and the means enjoined as well under the Chriſtian, as the Jewiſh diſpenſation, for perpetuating the great truths of revelation, it may be proper, perhaps, to take this matter a little higher, and conſider how it ſtands upon the principles of reaſon, and human nature.

Did men come into this world perfect, and equally perfect, having their minds ſtored with all neceſſary ideas, and able to make a proper uſe of all the faculties of the underſtanding, there might be ſome reaſon, perhaps, in

saying, "Leave them to themselves, to judge for themselves." But as the case is otherwise, and we bring little more into the world with us, than an animal life, and arrive by slow degrees to the use of reason and the knowledge of things about us, it is the direction of nature, in consequence of this course of nature, that parents should teach their children, as they grow capable of learning, the things that are necessary to their well being.

The great force of Custom and Education, whether rightly applied, or otherwise, could not be long unobserved in the world: As soon as it was observed, it became a strong call upon the natural affections of parents, to guard the tender minds of their children against wrong impressions, and to prevent the growth of evil habits in them. Without the exercise of this care in some degree, authority cannot be maintained on the part of parents, nor duty required on the part of children. If parents have nothing to teach, what have children to obey? What then must become of the natural duties arising from this relation, when nothing will remain, unless perhaps some degree of fondness, such as brute creatures have by instinct of Nature.

That this natural force of Custom and Education, was intended by providence to act in conjunction with reason, for the support of virtue and religion, there can be no doubt; and whoever considers what God has done by natural, or supernatural means, for the sake of religion, will see abundant evidence for this truth.

But, when the ways of men grew corrupt, when Custom and Education were gone over to the side of vice and superstition, and reason and religion were left alone to struggle for themselves; it is hardly to be imagined how universally the corruption spread, and how strong possession was given to idolatry and superstition throughout the world. It may be hard to say, what induced men at first to consecrate birds and beasts, stocks and stones, and to fall down and worship them. But when once those follies

lies were introduced, cuſtom and education ſpread them far and wide; and they took ſuch deep root, that human reaſon could not ſhake them, but was content for ages together to wear the chains of blind ſuperſtition. Cuſtom and Education cannot be ſhut out of the caſe; an influence they muſt and will have, and if they are not ſecured on the ſide of reaſon, and taken in as aſſiſtants to it, they will ſoon grow to be tyrants over reaſon; and men will think and act as if they had none.

Herod. lib. 3. pag. 175. Ed. Gron. We read in ancient ſtory of a people, who uſed, when their parents and relations were grown old and infirm, to kill them and feaſt on them. The cuſtom appeared, as well it might, barbarous and inhuman in the eyes of all civilized nations: But thoſe people being asked in their turn, what they thought of thoſe, who ſuffered their aged parents to linger and dye of themſelves, and then burnt or buried their dead bodies, they expreſſed the greateſt abhorrence for ſuch impiety. Had the *Egyptians*, or any other people been examined in like manner, upon any or all their ſuperſtitions, their ſentiments, in favour of their national cuſtoms, would have been found as ſtrong, and as hard to be rectified.

So general and ſo ſtrong is the force of Cuſtom and Education, that the influence may be ſaid to be natural, to the mind of man; and if the influence is natural, it was, doubtleſs, deſigned by the author of nature to be ſubſervient to good purpoſes. That he intended it for this uſe, is manifeſt alſo from his making this uſe of it, and from his interpoſing to correct the abuſes to which this natural influence was but too liable thro' the paſſions and corruptions of men.

Conſider, from the beginning of things, what proviſion was made for propagating religion in the world. *Adam* was created in the ſtate of manhood, and as he came a man, and not a child out of the hands of his Creator, he brought into the world with him, all knowledge neceſſary to a man; of which the knowledge of God and true

true religion was the moſt neceſſary part. Of him then ſufficient care was taken.

But, all after him came infants into the world; void of knowledge; capable of coming at it but by ſlow degrees; and liable to many errors in the only thing they had to depend on, the uſe of their reaſon. What care now was taken to direct them right in this momentous affair of religion? Was it not plainly this, That they were put into the hands of an inſtructor, who was himſelf inſtructed by God, able to teach them the great works of Providence in the creation of all things, and to point out to them the duty owing from the creature to the Creator.

How long this influence continued to preſerve a ſenſe of true religion, we know not; probably in ſome tolerable degree for many ages; for many ages paſſed before God, for the wickedneſs of men, deſtroyed the world by a deluge.

Conſider now again what care was taken of religion at the reſtoration of the world after the deluge. The wicked with all their ungodly deeds periſhed in the waters; one diſtinguiſhed *preacher of righteouſneſs*, with his family, was ſaved, to be the father of a new world, and to teach the ways of righteouſneſs to his poſterity. And what was this, but uniting once more the force of reaſon, education and cuſtom, in the cauſe of virtue and holineſs; and turning this natural influence into its proper channel, which had been divided and perverted by the wickedneſs of men?

After the deluge, as the world grew populous, it grew corrupt again; and idolatry overſpread the face of the earth. God had promiſed never to deſtroy the earth again for the wickedneſs of the inhabitants. But to check the courſe of impiety, and to keep up a ſenſe and evidence of true religion in the midſt of an idolatrous generation, he thought fit in his wiſdom to raiſe up a nation to be his own

peculiar people. He made choice of *Abraham* to be head and father of this nation; and we are at no loss to account for the reason of this choice; for God has told us with what view he elected *Abraham* —— *I know him, that he will command his children and his household after him, and they shall* keep *the way of the Lord, to do justice and judgment.*

When the descendants from *Abraham* were grown numerous enough to make a people of themselves, God was pleased to give them a Law, introduced and confirmed by many signal deliverances, and many signs and wonders; and to perpetuate the memory of them through all generations, many rites and ceremonies were instituted, to be constant parts of the national religion; which represented, and set before the eyes of the people, the great things which God had done for them; such, for instance, was the passover; such was that solemn profession to be made at the offering of the first-fruits, recorded in the book of *Deuteronomy*. He who brought the offering, was to speak and say before the Lord his God——

" ——A *Syrian* ready to perish was my father, and he " went down into *Egypt*, and sojourned there with a " few, and became there a nation, great, mighty, and " populous.

" And the *Egyptians* evil-intreated us, and afflicted us, " and laid upon us hard bondage.

" And when we cried unto the Lord God of our fa- " thers, the Lord heard our voice, and looked on our af- " flictions, and our labour, and our oppression.

" And the Lord brought us forth out of *Egypt*, with a " mighty hand, and with an out-stretched arm, and with " great terribleness, and with signs, and with wonders.

" And he hath brought us into this place, and hath " given us this land, even a land that floweth with milk " and honey.

" And

"And now behold I have brought the firſt fruits of "the land, which thou, O Lord, haſt given me."

Theſe inſtitutions introduced at firſt by poſitive law, ſoon obtained the force of national cuſtoms, and became a ſtrong barrier againſt the ſuperſtition of the idolatrous nations round *Judea*; and they were intended to anſwer this purpoſe.

But it muſt be obſerved of theſe inſtitutions in general, that they were not intended to operate merely by the force of cuſtom; but were adapted to preſerve and renew the memory of the true reaſons in which the religion of the *Jews* was founded. If you had been to reaſon with a *Jew* upon the obedience due to the law of *Moſes*, could you ſay more to him, than what the feaſt of the paſſover taught him, and what the profeſſion made at the offering of the firſt fruits contained. Theſe inſtitutions therefore were intended to make cuſtom *ſubſervient* to reaſon and true religion; and they were *ſo* conſtituted, that they could go no where *as Cuſtoms*, without carrying with them the true reaſon of religion.

Upon this foot the *Jewiſh* religion ſtood, till God thought fit by a new revelation to call all the world to repentance, and obedience to the Goſpel of Chriſt Jeſus.

The nations of the earth were idolaters before the coming of Chriſt; and their religious worſhip was not only directed to falſe objects, but was in itſelf impure and corrupt, and tended to introduce great depravity of manners. The ſeveral forms of ſuperſtition in ſeveral Countries had eſtabliſhment, education, and cuſtom to ſupport them; and theſe preſcriptive rights had got ſuch ſtrong poſſeſſion, that there was no hope of ſeeing them beat out by human wiſdom. Some few perhaps ſaw the follies which ſurrounded them, but their wiſdom was of no uſe towards reforming the world, whatever it might be to themſelves.

To root out this inveterate evil required ſupernatural aſſiſtance; and *yet ſuch* aſſiſtance as was conſiſtent with the freedom and reaſon of human minds, and agreeable to the nature of religion; which loſes its very being, when it is ſeparated from freedom and reaſon.

The power of miracles was ſuch an aſſiſtance: for miracles are an appeal to reaſon, as much as the works of nature are; and therefore miracles offered in ſupport of true religion, are to be conſidered as new arms put into the hand of reaſon, to enable it to ſubdue the powers of corrupt Cuſtom and Education.

My ſubject does not lead me to conſider all the purpoſes, which providence had to ſerve by the power of miracles; but this manifeſtly was one, tho' not the only one, to awaken the attention of the world, to conſider what they and their fathers had been doing when they fell down before ſtocks and ſtones, and forgot the Lord who made them, and to whoſe command they ſaw all nature was obedient.

When reaſon and true religion were by this powerful aſſiſtance ſet free from the ſhackles of idolatry and ſuperſtition, miracles ceaſed; and for perpetuating the knowledge of God and of his truth in the world, the natural and ordinary methods of teaching and inſtructing received an additional ſtrength under the Goſpel, by ſetting apart an order of men, whoſe buſineſs it ſhould be to publiſh to every generation, the great things which God had wrought for them thro' Chriſt Jeſus. This, I ſay, was an *additional* ſtrength to the ordinary and natural means of education, but it was never deſigned to ſuperſede it; for parents are obliged by the law of the Goſpel, as well as by the law of nature, to breed up their children in the nurture and admonition of the Lord; and where *this* care is wanting 'tis rarely that the *other* can take place; children neglected naturally grow head-ſtrong and ſelf-willed; and we ſee, by ſad experience, that they are ſent

too

too late for instruction to the Church, who were never inured to it at home.

Laying then these things together, consider, what is there, in the present circumstances of things, that we can do to promote virtue and religion in the world? We have only natural and ordinary means within our power. May we use them? or must the care of virtue and religion be given up? If not, the properest, I had almost said, the *only* effectual method to preserve them, is to lay a foundation for it, in the Education of the youth of the country.

But these general reflections do so naturally arise from what has been said, that I will leave them to your own thoughts; and go on to consider the particular Case now before us.

The state of religion in *Ireland* very well deserves the attention of every man in this Kingdom, who has a concern either for the purity of the Gospel, or for the security of the Government under which we live.

The Reformation was very imperfectly carried on in *Ireland*; and the bulk of the people have been ever since, and still are Papists. The natives have a language of their own, extremely hard to be learn'd or understood by any but themselves, which makes it almost impossible to convey any light or knowledge to them. The Priests among them, who talk their language, being born and bred among them, know as little of any thing else, as the people themselves do. So that popery in *Ireland* is old traditionary popery, without any of the correction or improvement which popery in other parts has been forced into by the light of the Reformation. The learned of the Church of *Rome* have been long palliating and refining their absurd doctrines and practices. Tell them that they worship Saints, and Images, they will distinguish between direct worship, and relative worship, between religious service, and honour and respect due to Saints.——

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But the poor *Iriſh* worſhip Saints and Images, and have never heard even of theſe refinements; which, being invented as anſwers to objections, are of no uſe among a poor people ſecured by their ignorance and a language underſtood by themſelves only, from all Objections.

Not many years ago a worthy clergyman of *Ireland* with great pains and labour made himſelf maſter of the language of the natives, with an intent to preach the Goſpel among them. He entered upon the work, and the ſucceſs ſeemed to outrun his wiſhes: His audience was numerous, and the people ſeem'd to be much affected with his diſcourſes: But as ſoon as this was perceived, the prieſts had orders to publiſh an excommunication againſt every perſon who ſhould attend theſe Sermons: The effect was, That the preacher was entirely deſerted.

The caſe is much the ſame in ſome pariſhes of the kingdom, which have not a proteſtant in them, except the miniſter of the pariſh; but few perhaps, who underſtand his language, and they reſtrained by all the terrors, which the prieſts of *Rome* can infuſe into poor ignorant people, from giving ear to his Inſtructions. How uncomfortable a ſituation muſt this be to an honeſt minded clergyman, to find himſelf placed in an office, with a great truſt annexed to it, and which it is morally impoſſible for him to diſcharge; what a reproach is it to our proteſtant Church in the eyes of the adverſary, to have ſhepherds appointed, and no flocks to be attended: rulers ſettled where there are none to be directed; miniſters without congregations; preachers without hearers!

This great evil ought to be removed, muſt be removed, as far as proper and reaſonable methods can prevail; and till *all reaſonable* methods are tried, the reproach will remain with us unanſwered.

Conſider this ſtate of religion; and let every Chriſtian lay his hand to his heart, and ſay, whether this caſe calls for help or no. Can we be blameleſs, if we look on, and

ſee thouſands periſh for whom Chriſt died, without ſo much as offering to help or to relieve them? Theſe people, poor as they are, ignorant as they are, are yet children of the ſame Father with us, men of the ſame nature, fellow ſubjects, and fellow Chriſtians: If they know but little of Chriſt, by whoſe name they are called; if they live in darkneſs and ſuperſtition, and in blind obedience to popiſh tyranny; they are but in the ſame caſe in which our fore-fathers were, and from which we are happily delivered. How ſtrongly do theſe circumſtances plead their cauſe! The reverence we have for the common Father of all; the benevolence due to our fellow creatures; the love we owe to men united to us in one and the ſame ſociety; compaſſion to their unfortunate caſe, which was once our own; regard to the name of Chriſt, by which they and we are called; do with one voice exhort, incite and provoke us to this labour and work of love, in which their preſent and future happineſs, the glory of God, and the honour of the Goſpel are ſo nearly concerned.

There is another conſideration well worth your attention, which tho' it affords not ſo ſtrong a reaſon as thoſe before mentioned, yet a ſtrong one it does afford, to encourage you to go on with the good work you have undertaken; I mean the proſperity and welfare of the conſtitution and government under which we live.

The preſent government and the proteſtant religion muſt ſtand or fall together; papiſts are by principle enemies to both; the more ignorant they are, the more determined and deſperate enemies they will be; as being free from the reſtraints of conſcience and reflexion, to yield blind obedience to their directors.

The papiſts in *Ireland*, by the loweſt computation I have ſeen, are five to two. The civil and military government are in the hands of proteſtants, and in times of publick tranquility are ſufficient to keep the papiſts in due obedience. But whenever the publick has been diſtreſſed

by

by internal commotions, the ſtrength of popery in *Ireland* has been fatally experienced. The ſituation of affairs in *Charles* the firſt's time, brought them to take arms, and the general maſſacre of the proteſtants, is ſtill freſh in memory, in which thouſands periſhed by cruelties unknown even among barbarous nations.

At the Revolution, the popery of *Ireland* endangered the proteſtantiſm of the three kingdoms, by finding employment for the arms of *England*, when they were wanted elſewhere to ſupport the cauſe of liberty and religion: and ſhould we ever be ſo unhappy as to ſee our religion and liberty put again to the chance of war, there can be no doubt which ſide the *Iriſh* papiſts would take.

Even in times of peace they are of little uſe to the publick, being thro' want of education, greatly unacquainted with the arts of civil life, and ſtrangers to the improvements which make nations great and conſiderable. They may be fit for arms, but they are not fit to be truſted in a proteſtant army; many of them indeed take to this employment; and they are a ſeminary for foreign troops; a ſtrength bred up among ourſelves, but always at the ſervice of our enemies. So that when you compute their numbers, and their force, you muſt place their ſtrength to the account, not of their natural prince, the King of *Great Britain*, but rather to ſome foreign powers, and to thoſe eſpecially, of whom *England* has the greateſt reaſon to be jealous.

What ſhall we ſay then to this ſtate of the caſe? Shall theſe great numbers continue ſtill to be our enemies; or ſhall we try to gain their affections, and make them friends as well as ſubjects to the government? Shall we ſee them ſtill ſacrificing their lives, due to the defence of their country, in the ſervice of foreign powers; or ſhall we engage their hearts and hands in a nobler warfare, in the cauſe of liberty?

Shall

Shall we permit them to remain untaught, uncultivated, uſeleſs to themſelves and to the world; or ſhall we ſhew them the arts of life and honeſt induſtry, teach them to be happy, and of ſervice to themſelves and to the publick?

There can be no doubt which part is to be choſen. But as even the temporal advantages propoſed, are not to be obtained but by ſetting theſe poor people free from the tyranny of popery, and by opening their minds to ſee and to receive the truths of the Goſpel; the methods to be uſed with them, muſt be ſuch, as are conſiſtent with the nature of religion, and ſuch as the circumſtances of the people will admit. ——And ſuch only have you made choice of.

When you receive children, whoſe parents willingly entruſt them to your care, (and others you ſeek not after,) you act by commiſſion under the paternal authority, and are authoriſed by the ſame natural right, when you teach and inſtruct ſuch children, as parents themſelves are, when they teach and inſtruct their own. Whoever therefore has any objection to the work you are engaged in, muſt firſt diſpute the parent's right to educate his own children, before he can controvert yours.

If the conſent of parents gives you a right, your charity, and benevolence in undertaking a duty, which the poor parents are incapable of diſcharging themſelves, will not fail to give you a reward in due time. Ages to come, when they feel the happy change, the foundation of which is now laying, ſhall bleſs your memory; and thouſands yet unborn, may owe their happineſs in this world, and their hopes in a better, to this work and labour of love.

Go on then, and may ſucceſs wait on your care. —— The wiſhes of all, who wiſh well to their country, are with you; and every good man, if he has nothing elſe to give, will beſtow his prayers, that this work of the Lord may proſper in your hands.

FINIS.

LONDON 1734. *A List of the Benefactors Names, and Sums, as they stand in* Order *on the Secretary's Rolls.*

			l.	s.	d.
March	4	*John Taylor*, L. L. D.	100		
	13	Rev. *James Knight*, D. D.	5	5	—
		Nathaniel Gould, Esq;	10	10	—
	19	Sir *John Phillipps*, Bart.	50	—	—
	22	*Benjamin Swete*, Esq;	21	—	—
1735.	26	Sir *Richard Ellis*, Bart.	20	—	—
	27	His Grace Archbishop of *Canterbury*.	105	—	—
	28	His Grace Archbishop of *York*.	21	—	—
	29	Right Rev. Lord Bishop of *Duresme*.	50	—	—
		Right Rev. Lord Bishop of *Winchester*.	21	—	—
April	7	*Elizabeth* Lady *Codrington*.	50	—	—
	15	Right Rev. Lord Bishop of *Derry*.	50	—	—
	17	Right Rev. Lord Bishop of *Sarum*.	15	15	—
	18	Right Rev. Lord Bishop of *Glouceſter*.	15	15	—
	19	*Albert Nesbitt*, Esq;	10	10	—
	23	Right Rev. Lord Bishop of *Briſtol*.	10	10	—
	25	Right Rev. Lord Bishop of *Landaff*.	10	10	—
	29	*James Vernon*, Esq; for himself, and the Right Hon. Lady *Clifford*.	50	—	—
		William Tillard, Esq;	10	10	—
May	2	*Mary* Lady *Dutry*.	21	—	—
	3	Right Hon. Earl of *Shelburne*.	50	—	—
	5	Right Rev. Lord Bishop of *Worceſter*.	20	—	—
		Right Rev. Lord Bishop of St. *Davids*.	10	10	—
	17	Mrs. *Mary* St. *George*.	100	—	—
		Four Persons, one Guinea each, desiring to be concealed.	4	4	—
		One Person, Ditto.	3	3	—
	29	Mrs. *Anne Echlin*.	50	—	—
June	2	His Excellency Governor *Kane*.	100	—	—
		Captain *John Dobbin*.	5	5	—
		Rev. Mr. *Francis Fox* of *Reading*.	2	2	—
		Carried over	993	9	—

LONDON

1735.		£	s.	d.
	Brought over	993	9	—
June 10.	Rev. *Alured Clark*, D. D.	5	5	—
	William Belitha, Esq;	10	10	—
18.	Rt. Hon. Countess Dowag. of *Kildare*.	21	—	—
19.	*John Ellis*, Esq;	20	—	—
	William Bedingfield, Esq;	2	2	—
26.	Right Hon. Lord Viscount *Blundell*.	50	—	—
July 8.	Rev. *Andrew Trebeck*, B. D.	5	5	—
	Right Hon. Earl and Countess Dowager of *Donegal*.	20	—	—
	Rev. Dr. *Perkins*.	2	2	—
12.	His Grace the Duke of *Grafton*.	50	—	—
29.	Hon. Major General *Dalzell*.	5	5	—
August 1.	*James Eckersal*, Esq;	2	2	—
20.	Sir *Hans Sloane*, Bart.	5	5	—
	Mrs. *Bridget Bethel*.	100	—	—
28.	Rev. *Daniel Waterland*, D. D.	5	5	—
	Rev. *J. Hargrave*, D. D.	5	5	—
Septemb. 5.	Hon. *Peter Wentworth*, Esq;	5	5	—
25.	*Thomas Godfrey*, Esq;	10	10	—
	Mrs. *Hibbert*.	10	10	—
	Mrs. *Blunden*.	5	5	—
October 8.	*John Jacob*, Esq;	10	10	—
	A Person unknown.	—	10	6
20.	Right Hon. Earl of *Pembroke*.	20	—	—
29.	A Lady unknown, by the Rev. Dr. *Hales*.	5	5	—
30.	*Harry Gough*, Esq;	2	2	—
Novem. 12.	Hon. Mrs. *Arabella Tichborne*.	10	10	—
13.	Mrs. *Mary* St. *George*, more.	100	—	—
27.	Sir *John Werden*, Bart.	5	5	—
Decemb. 9.	Rev. Mr. *Charles Haughtery*, by Mr. *Drummond*.	4	4	—
10.	Hon. Major General *Bowles*.	5	5	—
	Carried over	1497	16	6

LONDON 1735.		l.	s.	d.
	Brought over	1497	16	6
Decem. 11.	*Robert Atwood*, Esq;	5	5	—
13.	*Matthew Raper*, Esq;	5	5	—
	Samuel Holden, Esq;	5	5	—
	Sir *John Thompson*, Knt. and Alderm.	5	5	—
	Sir *Edward Bellamy*, Knt. and Alder.	5	5	—
	Brian Benson, Esq;	5	5	—
	Sir *Gerard Conyers*, Knt. and Alder.	5	5	—
	John Rudge, Esq;	5	5	—
	Joseph Paice, Esq;	5	5	—
	John Eaton Dodsworth, Esq;	5	5	—
15.	*John Bance*, Esq;	5	5	—
	Thomas Cooke, Esq;	5	5	—
	Stamp Brooksbank, Esq;	5	5	—
16.	Sir *William Jolliff*, Knt.	5	5	—
	Matthew Howard, Esq;	5	5	—
	Hon. *Hor. Townsend*, Esq;	5	5	—
17.	*Benjamin Lonquett*, Esq;	5	5	—
	Henry Herring, Esq;	5	5	—
	Benjamin Lethieullier, Esq;	5	5	—
18.	*William Hunt*, Esq;	5	5	—
	William Snelling, Esq;	5	5	—
	Christopher Tower, Esq;	5	5	—
	Henry Neale, Esq;	5	5	—
January 3.	A Clergyman unknown.	—	10	6
7.	Right Hon. Mr. Baron *Thompson*.	5	5	—
	Thomas Archer, Esq;	5	5	—
14.	*James Payzant*, Esq;	3	3	—
	Sir *William Chapman*, Bart.	5	5	—
21.	*Robert Nedham*, Esq;	50	—	—
	Mr. *Robert Shaw*.	5	5	—
Febru. 3.	Mr. *William Seward*.	2	2	—
6.	From an unknown Hand, by Mr. *Drummond*.	10	—	—
	Carried over	1705	7	—

LONDON

1735.			l.	s.	d.
		Brought over	1705	7	—
Febr.	12.	Mr. *Sollom Emlyn.*	1	1	—
	23.	A young Lady desiring to be conceal'd.	2	2	—
	25.	*John Murray*, of *Chester*, Esq;	21	—	—
		John Tylston, of Ditto, Esq;	10	10	—
March	10.	Right Hon. Lord *Cathcart.*	10	10	—
	12.	Captain *William Sharman.*	10	10	—
1736.		Mrs. *Dionisia Long.*	50	—	—
April	7.	Mrs. *Gibbs*, of *Bath.*	3	3	—
		The Worshipful Company of *Mercers.*	50	—	—
		The Worshipful Company of *Drapers.*	50	—	—
	24.	*William Kirshaw Boynton*, of *Ripley* in *Yorkshire*, Esq;	10	10	—
		Mr. *Jacob Simpson*, *Apothecary* in *Leeds*, *Yorkshire.*	5	5	—
May	6.	*James Ruck*, Esq;	10	10	—
	7.	A Person unknown.	2	2	—
June	22.	The Worshipful Company of *Fishmongers.*	50	—	—
July	5.	Right Rev. Lord Bishop of St. *Asaph.*	10	10	—
	6.	The Worshipful Company of *Skinners.*	50	—	—
	8.	Mr. *Daniel Russell.*	2	2	—
	11.	Mrs. *Margaret Purcell.*	5	5	—
	13.	The Worshipful Company of *Merchant Taylors.*	50	—	—
	16.	A Person desiring to be concealed.	2	2	—
			2112	9	—
		Annual Subscriptions received in the said time	206	17	—
		Total of Benefactions and Subscriptions, during Mr. *Hansard*'s Residence in *London*, and by him accounted for, to the Incorporated Society in *Dublin*, &c.	2319	6	—

A List

A List of Annual Contributors during pleasure, as they stand in Order on the Secretary's Rolls.

LONDON

1734.		*l.*	*s.*	*d.*
March 22.	Right Rev. Lord Bishop of *London.*	5	5	—
1735. 31.	Right Rev. Lord Bishop of *Ely.*	5	5	—
April 7.	Right Rev. Lord Bishop of *Chichester.*	5	5	—
8.	Right Rev. Lord Bishop of *Chester.*	5	5	—
9.	*Archibald Hutchinson*, Esq; ——	5	5	—
15.	Right Rev. Lord Bishop of *Derry*, paid in *Ireland.* —— ——	20	—	—
25.	Right Rev. Lord Bishop of *Rochester.*	5	—	—
29.	*John Thorold*, Esq; —— ——	5	5	—
30.	Right Rev. Lord Bishop of *Litchfield* and *Coventry.* —— —— —	4	4	—
May 8.	Mrs. *Diana Ellis*, paid in *Ireland.*—	5	—	—
9.	Right Rev. Lord Bishop of *Norwich.*	5	5	—
14.	Right Rev. Lord Bishop of *Bangor*, *since deceased.* —— —— —	5	5	—
June 2.	Hon. *John Temple*, Esq; paid in *Ireland.* —— —— —— ——	10	10	—
24.	*Jonathan Belcher*, Esq; —— —	2	2	—
26.	Right Hon. L^d *Santry*, paid in *Ireland*	10	10	—
July 1.	Rev. Dr. *Goodwin.* —— ——	2	—	—
	Right Rev. Lord Bishop of *Lincoln.*	5	5	—
14.	Captain *Thomas King*, —— ——	2	2	—
19.	*Bowater Vernon*, Esq; *since deceased.*	5	5	—
Septem. 25.	*Robert Jones*, Esq; —— ——	5	5	—
26.	Hon. *Aug. Schutz*, Esq; —— —	5	5	—
October 25.	Rev. Dean *Stone*, paid in *Ireland.*—	5	5	—
Novem. 12.	Hon. Mrs. *Charlotta Tichborne*, paid in *Ireland.* —— —— —— ——	10	10	—
Decemb. 9.	Right Rev. Lord Bishop of *Exeter.*	5	5	—
Februa. 2.	Right Hon. Lord *Maynard.* ——	10	—	—
March 23.	Mrs. *Mary Edwards*, paid in *Ireland.*	5	5	—

LONDON

1736.		*l.*	*s.*	*d.*
April 19.	Right Rev. Lord Biſhop of *Peterborough.*	5	5	—
July 11.	Hon. Col. *Thomas Wentworth*, paid in *Ireland.*	5	5	—
Decem. 23.	Mr. *Henry Abbott.*	2	2	—
Februa. 9.	Mr. *Charles Pole.*	5	5	—
18.	*Slingsby Bethel*, Eſq;	2	2	—
March 4.	Mr. *Stephen Winthrop.*	1	1	—
17.	Mr. *Peter Lammas.*	2	2	—
18.	Mr. *Thomas Stiles.*	2	2	—
1737.	Mr. *Denham Stiles.*	1	1	—
April 25.	Mr. *John Wills.*	1	1	—
June 29.	Sir *John Barnard*, Knt. and Alder.	5	5	—
30.	*Robert Payne Barnard*, Eſq;	3	3	—
July 1.	Mr. *Stephen Peter Godin.*	1	1	—
Auguſt 11.	*Daniel Lambert*, Eſq; Alderman.	2	2	—
Novem. 9.	*William Wogan*, Eſq;	2	2	—
16.	Mr. *Hum. Duncalf.*	2	2	—
Februa. 4.	Rev. *Scawen Kenrick*, D. D.	2	2	—

The

The Corresponding Society in London, *to the Incorporated Society in* Dublin, *&c.*

Dr. *and* Cr.

The Corresponding Society in London, *to the Incorporated Society in* Dublin, *&c.* Dr.

LONDON

1736.

		To Cash, *viz.*	*l.*	*s.*	*d.*
August	2.	FROM an unknown Hand, by *Tho. Godfrey*, Esq;	5	5	—
	5.	The Worshipful Company of *Clothworkers.*	50	—	—
	31.	The Worshipful Company of *Ironmongers.*	50	—	—
Decemb.	2.	From a Gentleman desiring to be concealed, by Messf. *Gould* and *Nesbitt.*	1000	—	—
	7.	The Worshipful Company of *Goldsmiths.*	50	—	—
January	5.	The Rev. Mr. *George Fenwick*, by Mr. *Newman.*	1	1	—
		Mrs. *Burnicle*, by Ditto 1 *l.* 1 *s.* and a Person unknown, by Ditto 5 *s.*	1	6	—
February	3.	Mr. *Thomas Eames.*	2	2	—
	11.	Mr. *James Huey.*	5	5	—
	24.	Messrs *Adair* and *Jackson.*	5	5	—
March	2.	*Charles Savage*, Esq;	5	5	—
1737.	31.	The Worshipful Company of *Vintners.*	50	—	—
April	5.	A Person unknown, by Mr. *Drummond.*	3	—	—
	20.	Rev. Mr. *Charles Haughtery*, by Ditto.	4	4	—
	21.	*James Colebrooke*, Esq;	10	10	—
May	11.	The Worshipful Company of *Grocers.*	50	—	—
June	29.	*Peter Godfrey*, Esq;	10	10	—
July	13.	Rev. Mr. *Salwey*, by Mr. *Newman.*	2	2	—
August	26.	A Clergyman desiring to be concealed.	1	1	—
Septemb.	6.	Right Hon. Lady *Gowran*, for the Right Hon. Lord *Gowran.*	5	5	—
	13.	From a Gentleman concealed.	—	2	6
October	18.	From a Person unknown, by *Charles du Bois*, Esq;	100	—	—
	20.	*William Dunbar*, Esq;	5	5	—
		From a Person unknown, by *Thomas Godfrey*, Esq;	2	2	—
	21.	Mrs. *Blunden* of *Hampstead*, by Mr *Newman.*	2	12	6
	25.	Mrs. *Margaret Davison*, by *Thomas Godfrey*, Esq;	2	2	—
Decemb.	7.	From a Lady unknown, by the Rev. Dr. *Hales.*	20	—	—
	20.	*James Mytton*, Esq; by Messrs *Gould* and *Nesbitt.*	26	5	—
	26.	*Joseph Godfrey*, Esq;	2	2	—
January	7.	A Person unknown, by Mr. *Drummond.*	3	3	—
	10.	*James Mytton*, Esq; more by Messrs *Wogan*, and Com.	10	—	—
	12.	Rev. Mr. *Charles Haughtery*, more by Mr. *Drummond.*	4	4	—
	13.	A Person unknown, by Captain *Thomas King.*	2	2	—
	16.	Mr. *Richard Holmes.*	6	6	—
	25.	Mr. *Thomas Eames*, more.	2	2	—
February	8.	Annual Subscriptions received within the said time.	102	3	—
			1602	15	—

Contra. *Cr.*

1736.		l.	s.	d.
BY remitted at ſundry times by Bills of Exchange to the Lord Primate of all *Ireland.*		1374	18	—
By Caſh paid for printing and binding 2000 Abſtracts of the Society's proceedings, Engraving the Society's Seal and a Charter-Plan of their Schools, *&c.* for the Uſe of the Library, Secretary's Salary, and ſundry Diſburſements for Meſſenger, Books, Papers, Advertiſements, *&c.* from the Second of *Auguſt* 1736. to the Audit of the Society's Accounts *February* 8, 1737.		162	16	1
		1537	14	1
By Caſh remaining to Balance		65	—	11
		1602	15	—

The Secretary is directed to return the Thanks of the Society to their ſeveral Benefactors.

Names of Perſons appointed to receive Benefactions in London *for the Uſe of the Society in* Ireland.

ANdrew *Drummond*, Eſq; Treaſurer to the Correſponding Society. } *Charing-Croſs.*

Albert Neſbit, Eſq; in —— —— —— *Coleman-ſtreet.*

Meſſ. *Hoare* and Company, in —— —— —— *Fleetſtreet.*

Meſſ. *Horn* and Company, in the —— —— *Strand.*

Meſſ. *Wogan* and Company, —— —— { *Spring-Garden,* *Charing-Croſs.*

Mr. *Lawrence Cole*, Secretary to the Correſponding Society, at the { *Rainbow Coffee-houſe in Cornhill.*

Form of a Bequeſt or Legacy.

ITem, I give, deviſe, and bequeath, the Sum of to the *Incorporated Society* in *Dublin*, for promoting *Engliſh Proteſtant* Schools in *Ireland*, purſuant to his Majeſty's Royal Charter.

BOOKS printed for J. *and* J. Pemberton.

I. THE Uſe and Intent of Prophecy in the ſeveral Ages of the World, in ſix Diſcourſes, delivered at the *Temple-Church* in *April* and *May*, 1724. Publiſhed at the Deſire of the Maſters of the Bench of the Two Honourable Societies. To which are added Four Diſſertations: I. The Authority of the Second Epiſtle of St. *Peter*. II. The Senſe of the Ancients before Chriſt upon the Circumſtances and Conſequences of the Fall. III. The Bleſſing of *Judah*, Gen. xlix. IV. *Chriſt*'s Entry into *Jeruſalem*. The Third Edition corrected. Price 4*s*. 6*d*.

II. A Sermon preach'd before the Houſe of Commons at St. *Margaret*'s, *Weſtminſter*, *March* 8, 1714.

III. A Sermon preach'd at the *Temple-Church*, *November* 20, 1715.

IV. A Sermon preach'd before the Honourable Houſe of Commons, at St. *Margaret*'s *Weſtminſter*, *June* 7. 1716.

V. A Sermon preach'd before the Right Honourable the Lord-Mayor, *&c.* at St. *Bridget*'s Church, on *Tueſday* in *Eaſter* Week, *April* 23. 1717.

VI. A Sermon preach'd before the Right Honourable the Lord-Mayor, *&c.* at St. *Bridget*'s Church, on *Eaſter Monday*, *April* 22. 1728.

VII. A Sermon preach'd before the Houſe of Lords, in the *Abby-Church*, at *Weſtminſter*, *January* 30, 1734.

VIII. A Sermon preach'd before the Truſtees of the Infirmary in *James-ſtreet*, *Weſtminſter*, *April* 26. 1735.

Theſe by the Right Reverend Father in God Thomas *Lord Biſhop of* Saliſbury.

IX. The Tryal of the Witneſſes of the Reſurrection of Jeſus. The Eighth Edition. Price 1*s*. 6*d*.

N. B. Not only Mr. *Woolſton*'s Objections in his Sixth Diſcourſe on our Saviour's Miracles, but thoſe alſo which he and others have publiſhed in other Books, are here conſidered.